

All proposals on "other than U.S. topics" (e.g. medieval topics) should be sent to Margaret Hunt, Amherst College, 2254, P.O. Box 5000, Amherst, MA 01002-5000. Please direct all correspondence to "ATTN: Berkshire Conference."

We are on the Program Committee, so we will do our best for all the medieval sessions. Given the interdisciplinary and comparative tilt of the theme for the 1993 conference, work by feminist medievalists is especially suitable. Also, please don't think that you have to be in a history department to participate in "the Berks"—every medieval subject is at least partly historical. It would be great to have lots of sessions that bring together people from several of the disciplines of feminist medieval studies.

If we can help you to plan a session or sort out your thoughts about a possible topic, please feel free to get in touch: Judith M. Bennett, Department of History, CB# 3195, Hamilton Hall, University of North Carolina, Chapel Hill, NC 27599-3195 or Susan Mosher Stuard, Department of History, Haverford College, Haverford, PA 19041. **And remember the deadline is soon: February 1, 1992.**

## BIBLIOGRAPHY



Thanks to those who sent in the following entries:

Luce Irigaray. Le Temps de la différence (Paris: Livre de Poche, 1989). A collection of essays and position papers.

differences 3 (Spring 1991) devoted to "Power, Politics, Culture: Postmodernity and Feminist Political Theory."

Frank Battaglia. "The Matriliney of the Picts," Mankind Quarterly, 31 (Winter 1990): 17-43.

Argues that the north British people were matrilineal in social organization as well as kingship. Offers a method for discerning matriliney from archaeological data. Traces artistic and architectural motifs back to the Neolithic. Comments on the background of Beowulf.

Jeffrey Hamburger. The Rothschild Canticles: Art and Mysticism in Flanders and the Rhineland (New Haven: Yale University Press, 1990).

Deals extensively with the interaction of text and image in the devotional experience of the religious women who formed the primary audience for didactic and mystical literature in Flanders and the Rhineland.

James M. Dean, ed. "Why I Can't be a Nun," in Six Ecclesiastical Satires, TEAMS Middle English Text Series (Kalamazoo, MI: The Medieval Institute Press, 1991), pp. 227-46.

An edition of the early fifteenth-century anonymous chanson de nonne. This work is unusual in that Katerine, a would-be nun and the protagonist, is visited by Experience in a dream vision. Experience—not Philosophy or Holy Church—shows Katerine the corruption in the convents, and Katerine chooses not to become a nun.